THE

Mighty Wonders

Of a MERCIFUL

PROVIDENCE.

IN A

SERMON

Preached on *January* 31, 168⅔. Being the Day of Publick Thanſgiving to God for the Great Deliverance of this Kingdom by His Highneſs the

Prince of ORANGE.

By *T. Cruſo.*

PSAL. 85. 9.

Surely his ſalvation is nigh to them that fear him; that glory may dwell in our Land.

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The PREFACE.

CONſidering, *that it is the fate of this Diſcourſe to come forth in an Age, which is as* Defective in Charity *as* Abounding in Iniquity; *and that therefore perhaps the Author may be charg'd by ſome with an Itch of Vain-Glory, or Affected Oſtentation, whereby the Diſcourſe it ſelf may loſe its deſired End, I have thought it neceſſary in the firſt place to inform the Reader, that I was conſtrain'd to yield up my own Judgment and Will to the irreſiſtable Applications of very many of thoſe,* whoſe I am *(under God)* and whom I ſerve *(in the Goſpel of his Son), acknowledging it indeed as their* Right *in a great meaſure to command and diſpoſe of my Publick Labours. And how* common *ſoever ſuch an Apology be, I can be ſo eaſily vindicated, as to the* Truth *of it in this Caſe, that having declar'd it for the prevention of any ignorant or* miſtaken *cenſure, I ſhall not be at all concern'd about any wilful or* malicious *ones.*

Let none be offended at the meanneſs of this Thank-

Offering for ſo valuable a Mercy, when God hath ſet that Example of accepting from men accord-
2 Cor. 8. 12. ing to what they have; *a* willing mind, *in his Account makes ſome amends for the want of ſuitable Abilities; and ſuch as cannot* run with the chariots and the horſemen of Iſrael *ſhall be receiv'd, though they* follow afar off. *A Deliverance which extends to all, ought to be celebrated by all; even* out of the mouth of babes and ſucklings, *as well as* fathers *and* ſtrong men. *We muſt not think that* Cedars *onely are call'd*
Pſal. 148. 9. *upon to* praiſe the Lord, *but every one of them, that are* planted in his houſe; *for certainly ſuch as exclude themſelves from* rejoycing in the gladneſs of the Nation *at this day, and from* glorying with Gods inheritance, *deſerve to be excluded from a ſhare in the Univerſal Bleſſing. When Heaven hath appear'd and acted ſo eminently for us,* the Earth will riſe up againſt us, *if we* hold our peace; *yea* Barbarians *and Infidels themſelves would conclude us more inſenſible than the* ſtones *we tread on, if we can now forbear to* cry out. *A* Man (*who knows nothing of the Principles of Chriſtianity, or Rules of the Goſpel*) *might reaſonably think, that a Providence which hath* ſo many Miracles *in it, ſhould produce* this *after-*

all

all, *of causing the* lame to leap as an hart, and the tongue of the dumb to sing. Isa. 35. 6.

Such as are acquainted with the Course of my constant Ministry, need not be told (tho' it may be proper enough to mention it to others) that a great deal of that which might have been further said upon the Subject handled in these Papers, was delivered before from another Text *which I had more largely insisted on, and therefore it is not repeated here; several things which the most ordinary invention (in which rank I must reckon my own) would be able to suggest, are designedly omitted, because I judg'd it peculiarly nauseous to burden the Hearers with* old *matter, when the occasion could furnish me with* new. [Psal. 136. 4.] *As some Dispensations of God do* overflow with righteousness, *so in this there hath been a very rich and plentiful discovery of* Goodness; *they that* like to retain it *in their thoughts, will find fresh springs continually bubbling up; and whoever hath a true principle of holy Gratitude in his heart, will see a copious variety of Arguments and Motives to express it.* Isa. 10. 22.

My Prayer to God is, that he may have that just Tribute of Glory, which he expects from us; that as we have been commanded to speak of his honour *in our Worshipping Assemblies, we may be assisted by his Grace to* walk worthy *of him in our daily*

Con-

Hoſ. 14. 2. *Converſations. We have* taken with us words, *but Conſcience will tell us that Religious* Actions *are yet more ſignificant; we have* rendered to the Lord the calves of our lips, *but theſe alone, without the* preſenting of our whole perſons *to him, can never be an* acceptable ſacrifice. *After God hath given us ſuch* beauty for aſhes, *what a foul reproach will it be to* flatter him with our mouths, *and vilifie him in our lives! after he hath* compaſt
Pſal. 32. 7. us about (*like* David) with ſongs of deliverance, *how unpardonable (I may almoſt ſay) will our ſin be, if we, like the* houſe of Iſrael, com-
Hoſ. 11. 12. paſs him with lies and with deceit! *will not all the World condemn us, for* ſhewing forth, *not ſo much* his Praiſes, *as our own Hypocriſie? If therefore the Spirit of God be pleas'd to* joyn himſelf *to this Sermon, and* breathe *in the following Lines (which otherwiſe will be but a* Dead Letter) *by quickening Souls to make practical returns for ſuch abundant Mercy, I ſhall obtain my purpoſe and wiſh, which was to ſerve* the Lord *at this time,* with all Humility of mind, *as*

Feb. 5th. 168⅞. *An unworthy Helper of his Peoples Joy,* T. C.

THE

THE MIGHTY WONDERS Of a MERCIFUL PROVIDENCE.

NUMB. 23. 23.

Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael; according to this time, it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought?

THeſe Words were ſpoken by *Balaam the Soothſayer*, (as he is ſtyled by the Holy Ghoſt) and for that reaſon are the more remarkable, becauſe here *out of his own mouth* he ſtands condemn'd, while God and his Church are juſtify'd. We cannot ſuppoſe, that ſo bad a Man ſhould ſpeak ſo much good *of himſelf*, without a particular Divine impulſe upon his Spirit at that time, which he had not at other times been accuſtom'd to; for this was hinted at his firſt coming to *Balak*, that *He had no power at all to ſay any thing, beſide the word which God put into his mouth.* The Apoſtle *Peter* calls him

Joſh. 13. 22.

Num. 22. 38.

2 Pet. 2. 16.

a *Prophet*, becauſe though he did not exerciſe any ſuch conſtant Office among the People of God, yet he was in an extraordinary manner guided and directed now to foretell *what ſhould happen in the latter dayes*; for his prediction does plainly reach as far as the times of the *Meſſiah*, if not (as ſome think, that the laſt part of it may be underſtood) beyond them. Indeed he was one that loved the *wages of unrighteouſneſs*, and did what he could to deſerve them; he *delighted not in bleſſing*, but yet he was forc'd to pronounce it; his *way was perverſe*, and his heart was corrupt, however God over-rul'd and employ'd his Tongue to deliver a Sacred Propheſie.

Num. 24. 14. ver. 17. ver. 24. 2 Pet. 2. 15. Num. 22. 32.

The Occaſion of the Words was this; the people of *Iſrael* were upon their march through the Wilderneſs towards the promiſed Land, and had made very conſiderable Conqueſts in their way, which put the Nations round about into a general Trembling, and eſpecially the *Moabites*; (according to the *Song of Moſes* at the Red Sea.) *Balak*, who was then their King, being allarmed alſo by the Neighbouring Princes of *Midian*, that perceived themſelves to be in the ſame common diſtreſs, ſends Meſſengers to *Balaam*, with the *rewards of divination*, and promiſes of great *preferment*, that he might come and uſe what skill and power he had, to weaken and deſtroy the *Iſraelites*. *Balaam*, out of an *evil Covetouſneſs*, breaks through all diſcouragements and interruptions which were at firſt given him by God, and is permitted at length to proſecute this journey; when he was arriv'd in the Land of *Moab*, he makes various attempts by Sacrifice to reduce God to a compliance with his wicked inclinations, but finds, that *God would not hearken*

Exod. 15. 15. Josh. 24. 10.

hearken unto him; (as *Joſhua* afterwards repreſents the ſtory to the Aſſembly of the Tribes at *Shechem.*) In ſhort, God was inflexible, and he was impotent; God *would not lye nor repent* of what he had reſolv'd, Num. 23. 19. and *Balaam* being *commanded to bleſs, could not reverſe* ver. 20. *it.* Therefore, as one deſpairing of that ſucceſs which he wiſh'd for, he here in his ſecond *Parable* or ſpeech to *Balak*, ſeems to give up the Cauſe, and though not with a chearful, yet with a firm, confidence, lays down this Aſſertion, *ſurely there is no enchantment*, &c. *q. d.* I ſee, I neither am, nor ſhall be, able to do thee that ſervice which thou expecteſt, and which I was willing to, for they have an Almighty God on their ſide, who hath eſpouſed their Intereſt, and will not deſert it; all my hopes and contrivances are blaſted, becauſe *there is no wiſdom, nor underſtanding, nor coun-* Prov. 21. 30. *ſel againſt the Lord.*

The Text contains in it, 1. Something *Negative* in the former part; *there is no enchantment againſt Jacob*, &c. 2. Something *Poſitive* in the latter part; *according to this time it ſhall be ſaid*, &c. the one reſpects the vanity and ineffectualneſs of what was deſign'd to their prejudice by Men, the other concerns the amazing greatneſs of what was done to their advantage by God. If we take the whole together, 'tis like the *Cloud* which had two *ſides*; one very *bright* and reviving to the *Jews*, another very *dark* and dejecting to their Adverſaries.

Three things muſt be premiſed, for the opening of the Words.

1. That *Enchantment* and *Divination* here are not to be taken only in the ſtrict ſenſe, for thoſe *Magical Arts*,

which were commonly practiſed among the *Heathens*, (ſuch as the *Egyptians*, and *Philiſtims*, &c.) and which were abſolutely forbidden to the *Jews*; but we muſt underſtand theſe terms in the largeſt ſenſe, as comprehending all thoſe *devices* which are in the Hearts of Men, and all thoſe actual *endeavours* which are put forth by them, in oppoſition to the intereſts of God and of his People.

Exod. 7. 11. 1 Sam. 6. 2. Deut. 18. 10, 11, 12.

2. That *Jacob* and *Iſrael* are not to be taken for the *Perſon* that had thoſe names, but for his *Poſterity*, the Church of the *Jews*, which ſprung from him; and not for them onely, but for the *whole Church* of God in following Ages. For all the Faithful are the ſpiritual *ſeed of Jacob* (which *ſpiritual* ſeed does now inherit, inſtead of the *carnal*) and the Goſpel-Church is ſtyled *the Iſrael of God.*

Gal. 6. 16.

3. That *this time* which is mentioned here, is not to be reſtrained to the Diſpenſations of *thoſe days*, but may be accommodated to *all the like* appearances of Providence which fall out, till the end of the World. *Balaam* ſeems principally to aim at Gods *bringing* of the People *out of Egypt*, and furniſhing of them with *the ſtrength of an Unicorn*, and *of a great Lion*, for the ſubduing of the *Canaanites*; but when God *out of the Treaſury* of his Goodneſs *brings forth* any *new* Mercies which ſuit with theſe *works of old*, we may juſtly look upon theſe words as *again fulfilled* before our Eyes.

ver. 22. ver. 24.

The *Obſervation* which the Words thus Explained, do offer to us, is this,

Doctrine. *That Gods powerful defeating of all the Methods of his*

his Churches Adverſaries, and Glorious Workings for the Church it ſelf, ought to be taken notice of, with Admiration.

In the managing of it, I ſhall follow this Order.

Firſt, Shew, What are thoſe uſual Methods of the Churches Adverſaries, which God does powerfully defeat.

Secondly, What is there in the Workings of God for his Church, which ſhould be eſpecially taken Notice of.

Thirdly, What Grounds and Reaſons are there for Admiration.

Fourthly, Apply it, by directing to the *Duty of the preſent time.*

I begin with the *Firſt* thing, which is to Enquire, What are the common *Methods* of the Churches Adverſaries, which God hath powerfully defeated; or, (to ſpeak in the Language of the Text) what kinds of *Enchantment* and *Divination* are generally levell'd againſt *Jacob*; which have been render'd vain and unſucceſsful. I muſt perform this part, as one, whoſe *Soul never entered into their ſecret*, who never knew any more of their *Myſteries of Iniquity*, and *Depths of Satan*, than what are obvious to the World, and therefore ſhall onely inſiſt upon the ſix following Methods, which the Enemies of the Church have frequently taken. I.

1. The *firſt* is, Labouring to *engage Heaven* againſt the Church. This (as I have already ſhewn) *Balaam* thought to do; and thus many *Idolatrous Worſhippers*

have hoped (as it were) to *charm* the Almighty, and make God their *Confederate* and Friend, by a multitude of coſtly *Ceremonies*, or of imaginary *Interceſſors*, which inſtead of prevailing with God to *ſhine upon their Counſels*, have provok'd him to overthrow them. It may be, that by the building of *Religious Houſes* (falſely ſo called), the adorning of *ſplendid Altars*, the making of *rich Oblations*, the maintaining of *mercenary Prieſts*, a tedious handling of *Beads*, or uſing the names of this and that *Saint*, and particularly of the *Bleſſed Virgin*, they have expected to bring over God to their own ſide, that they might *ſee their deſires* upon his people. But this *labour*, being not *in the Lord*, hath prov'd to be *in vain*: for the *Prayers* of ſuch men are *ſin*, and their *Worſhip* is an *abomination*.

John 9. 31. *We know, that God heareth not ſinners*; leaſt of all, when the thing which they pray *for*, and the manner which they pray *in*, is ſo much againſt his Will. Their crying to the *true* God upon ſuch accounts, ſignifies no more, than calling upon a *falſe* one; for the onely difference lies in this, that a falſe God *cannot* hear them, and the true One *will not*.

2. A *ſecond* Method is, *Conſulting* and conſpiring with *Hell* againſt the Church. Of this Nature were

Num. 24. 1. the *Enchantments*, which *Balaam* did ordinarily *ſeek for*. When the Adverſaries of the Church do find that God will not come in to their Aſſiſtance, they make their Applications to Satan, and try their intereſt with the Infernal Powers to raſe the Foundations of *Sion*. And indeed, it is no wonder, that the *ſeed of the ſerpent* ſhould ſeek inſtructions from their Parent, or that the *children of the devil* ſhould adviſe with their Father; for this is much more *natural* to them,

than

than the having of any recourſe to God. The *Beaſt* is fitly coupled with the *Dragon*, and the *Locuſts* which come out of the *bottomleſs pit*, will keep a correſpondence with the place of their Original. Now, though this courſe looks more likely to be effectual than the former, yet this alſo is brought to nought; becauſe the *things under the earth* are under the rebukes and reſtraints of Heaven, and if God ſets bounds even to the *Cloven foot*, and ſayes, *hitherto ſhalt thou come*, it can *go no further*. If we cannot *rejoyce*, that the *Devils are ſubject to us*, I am ſure, we may rejoyce, that they are ſubject to *him*. As *Hell is naked before him*, ſo 'tis limited and confined by him; and the *fooliſhneſs of God*, which is *wiſer than man*, does likewiſe infinitely excel the ſubtilty of *Satan*. Rev. 13. 2. chap. 9. 2, 3.

3. A *third* Method is, the flattering and *corrupting* of thoſe, whoſe *power* may be ſerviceable to them in this World. If they can but gain the *ſhields of the earth* to defend their cauſe, they are ready to think themſelves invincible, and the true Chriſtian intereſt irrecoverable. Therefore this hath alwayes been one of the main Policies of the Antichriſtian Party, to inſinuate into their *favour*, who might *frown* the Servants of God into Deſtruction, and *creep* into their Boſomes, who could give them the power of *ſtinging* and tormenting others. What hath been more viſibly purſued and aim'd at in the World, than to *bring the honour and ſtrength of the Nations* into *Babylon*, and to place thoſe Men as *Horns* upon the *Beaſt*, who ſhould be the Guardians and Protectors of the Church? And certainly no way of accompliſhing their grand Deſign hath ſeem'd more probable than this; yet even this hath not proſper'd. Some have eſcap'd their *ſtrong*

deluſions

deluſions, whoſe authority and influence would have tended to promote them: Theſe *Vipers* have been *ſhaken off* from thoſe *hands*, where they hop'd to *faſten*; and the *Pillars* upon which ſome Kingdomes ſtand, do ſtill *ſupport* the Cauſe of the Reformation, though great endeavours have been uſed to *pluck them away* from it. God hath not ſuffer'd the *Emiſſaries* of *Rome* to find Reception every where, and there are *places* which have lodg'd them once, but now *know them no more*.

4. A *fourth* Method hath been, the *Stirring up* of thoſe whoſe Ruine they intend, to *reproach* and *perſecute* one another, What Engine hath been oftner employ'd, or what Art more practic'd, by the *Enemies* of God than this, to ſet his *Friends* at variance among themſelves? to make *Iſraelites* the *troublers* of *Iſrael*, and to put them upon *ſmiting with the tongue* and *fiſt of wickedneſs*, who joyn in the ſame profeſſion of *Faith* and *Holineſs*? This hath been carried on ſometimes very violently, and very far, to the *wearing out the ſaints of the moſt High*, and *making havock of the Church*, while the ſecret Agents and Contrivers have laught at the *calamity* of the one party, and triumph't in the *folly* of the other. But Providence hath *revealed this iniquity* too, and by that means there hath been a diſappointment of the expected ſucceſs; men have ſeen (with ſhame) whoſe Inſtruments they were, and whoſe ends they have ſerv'd. *Popiſh* malice hath ſuggeſted a great deal of Reviling, and enflamed a great many proceedings, which (we hope) now will want *Tools* to vent it ſelf by; for when ſuch Men have been ſo plainly diſcover'd to *kindle* our fires, no good man can be again for *blowing* of them up.

Dan. 7. 25.
Acts 8. 3.

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5. A *fifth* Method hath been, to *Amuſe* and deceive the People of God by *fair pretences* of Kindneſs and Compaſſion. *Grievous Wolves* ſometimes have ſeem'd to *put on bowels of mercy*; and ſuch as have intended our greateſt hurt, have expreſſed the tendereſt Affection. How fatal might their *Hatred cover'd by deceit* Prov. 26. 26. have been, if God had not *ſhewed their wickedneſs before the whole Congregation*? We might have been rock'd ſo faſt *aſleep* with plauſible allurements, as that nothing but utter and unavoidable deſtruction ſhould have *awaken'd* us: and ſo we might have cryed out of Treachery, when it was too late to *break the ſnare*. There is a Generation of Men, who are more properly of the *Order of Judas*, than *the Society of Jeſus*, that ſtudy the *betraying* of Diſciples (as once the Maſter was) with a *Kiſs*, and ſtrive to *Enchant* them by a ſhort Liberty into a more laſting Bondage. But this project hath miſcarried alſo; we are reſcued from the danger of *Truſting* thoſe, who affirm that there is *no Faith to be kept* with us; and that God, who *watches* over *Iſrael*, when they are moſt careleſs of themſelves, and leaſt jealous of their Enemies, hath prevented our *ſecurity* from being our ruine. Mens Eyes have been open'd to diſcern a real enmity through the appearances of a ſudden friendſhip; and the Cruel Nature of the *Roman Church* hath been unmaskt at a time, when ſhe hath *fawn'd* much more, than in former Ages.

6. A *ſixth* Method hath been, the Gradual *Debauching* of Mens *Conſciences* and *Manners*. This (without doubt) is the very Maſter-piece of all, for nothing does more gratifie our Adverſaries, or injure our ſelves, than the rotten *Principles*, and looſe *Practices*

Practices of ſome that adhere (in general) to the *Reform'd Religion.* When the people of *Iſrael* were brought to *eat things ſacrificed to Idols, and to commit fornication* with the *Moabites* and *Midianites*, (according to the pernicious counſel of *Balaam*) it was like to have been their overthrow. When *Jacob* hath been *halting*, after his Enemies have touch't him in a *tender* part, they have found it eaſieſt to *caſt him down.* The preſerving of a pure Conſcience is the beſt fence againſt the *abomination which maketh deſolate*; our Devourers know, that they ſhall never be able to ſay, *We have ſwallowed them up*, unleſs they can perſwade *us* to ſwallow what they *put into our mouths*; but if they ſucceed in making us *like themſelves*, they preſume that God will no longer protect us *from them.* It is a *ſpecial* providence, which hath hindred their prevailing in this point; that (if we are in the *Sardian ſtate*) we may ſay (nevertheleſs), that *we have a few Names* (*i. e.* perſons) among us, *who have not defiled their garments*; there is a number of *Proteſtants* yet remaining, whoſe Judgments are ſound, and their Converſations unſpotted; who are truly Orthodox, both in their *Faith* and their *Works*; keeping themſelves free from all tincture of the *Soveraign* Drug, as well as from the *deadly Poyſon* of prophaneneſs.

Rev. 2. 14.

Rev. 3. 4.

II. The *Second* thing propoſed, was to ſhew, what there is in the *Workings of God* for his Church, which ſhould be *peculiarly* taken notice of. For the clearing of this, I ſhall inſtance only in theſe five things:

1. Firſt, We ſhould obſerve Gods *Supream Efficiency.* This is Evident from the words, *What hath*

[*God*]

[*God*] *wrought*? We ſhould conſider our Deliverance as *his* Work, *of whom and through whom are all things.* Rom. 11. 36. We are to eye the operation of the *firſt Cauſe* in every common effect, and much more in thoſe which are Rare and Extraordinary. Some things have ſuch manifeſt *Signatures* upon them of a Divine Providence,, that every one will be ready to put the Queſtion, *Who knoweth not, that the hand of the Lord hath* Job 12. 9. *wrought this?* and therefore in ſuch Caſes, it would be the greater Sin to *overlook* what is chiefly to be *remarkt*, or to ſeparate Gods *Work* and his *Glory*, Pſal. 90. 16. which the Holy Ghoſt does ſo ſtrictly take care to joyn together. As God muſt be acknowledged to be the principal Author of our Sufferings and Calamities, whatever *bad* men are made uſe of as the *Rods of his Anger*, ſo he muſt be look'd upon as the great Efficient of our Deliverances, whatever *good* Men are employ'd to be the *Inſtruments of his Mercy.* It is the Lord, who ſometimes *commands concerning Ja-* Lam. 1. 17. *cob, that his Adverſaries ſhould be round about him:* and it is the Lord, who at other times raiſes up Friends and Favourers to appear for him. The ſame *mighty Hand* which throws us into Diſtreſs, does ſnatch us out of it.

2. Secondly, His *Irreſiſtable manner* of proceeding. God's marching on many times, without Oppoſition, or at leaſt, without ſuch as might be rationally ſuppos'd and fear'd, is very obſervable. This Circumſtance makes it look the more like his Act, who ſayes, *I will work, and who ſhall let it?* We ſaw (it may be) Iſa. 43. 13. great *Mountains* of Difficulties ſtanding between us, and our deſired Mercies, which in a little while *remov'd*

themſelves out of the way; we ſaw *high Walls* before us, which were naturally impoſſible to be *leapt over*, or *batter'd down*, but they *fell flat*, before we came near them. God hath given us ſenſible demonſtrations, with how much eaſe, he can *cut off mens ſpirits*, and *take away their hearts*, *bind up their hands*, or *drive them to their feet*. How hath he made thoſe very perſons *as ſtubble before the wind*, whoſe *Breath* ſometimes was ſuch a *terrifying Storm* to others! who can deny, that *the Lord fought for us*, when a *finger* was ſcarcely permitted to be *lifted up* againſt us? What Characters of Omnipotence are here, that God ſhould *prevent* Reſiſtance, inſtead of *overcoming* it!

3. *Thirdly*, His *Quickneſs of Diſpatch*. Gods *cutting ſhort of that work* which he might have delayed and lengthen'd out, ought to Exerciſe our Conſideration. Exod. 19. 4. The Holy Ghoſt ſpeaks of *his bearing Iſrael upon Eagles wings*, though they were kept *forty years* among the Thorns and Briars of the Wilderneſs, and their *Sun* oftentimes *went back many degrees*, before God brought them to their *ſetting* in *Canaan*; but how much ſpeedier hath God been in his redeeming of us! When we might have fallen under *ſwift deſtruction*, we were *ſurpriz'd* with Goodneſs, and Mercy overtook us *unawares*. Our Adverſaries were *making haſte* to deſtroy, but God made *more* haſte to ſave; they *drove furiouſly* indeed, but Infinite Power *ſtopt* them on a ſudden, and *turn'd them back* in the twinkling of an Eye. What but an Almighty *Spirit in the Wheels* could have cauſed them to *move ſo faſt*, and bring ſuch *great* Salvation in ſo *little* time? What Arm could have accompliſh'd ſuch a ſignal and glorious Affair in the ſhort ſpace of

Six

Six Weeks, but only That which begun and finish'd the whole Creation in the *ſame number of Dayes*? We muſt give the ſame reaſon for our Deliverance *ſo ſoon*, as *Jacob* did in another Caſe, (in which it was not ſo true) viz. *becauſe the Lord our God brought it unto us.* Gen. 27. 20.

4. *Fourthly*, The *Conveniency of the Seaſon.* It's true, we who are generally impatient of Affliction, were forward enough to deſire, that *an end* might be put to it before; and perhaps, we thought ſome years ago, that we had been in the Furnace *long enough*; but we muſt own, (unleſs we are wretchedly *partial* to our ſelves, and reſolv'd to deny God the Honour of his *Wiſdom*) that God hath taken the *fitteſt opportunity* of appearing now at laſt. Now we may ſay indeed, that *It was time for God to work*, when Men had *made void his Laws*, and *their own* too. It was beſt for him to ſuſpend and defer our Salvation, till our Deſtruction ſeem'd to be not meerly *at the Doors*, but *within the Houſe*; it was beſt not to ſend ſuch a *Repairer of our Breaches*, till all our *Hedges were pluck'd up*; nor to *raiſe up the Righteous man from the Eaſt*, till Idolatry and Illegal Force were *coming in like a Floud* upon us from the *Weſt*. When we were *ſinking*, like *Peter*, and reduced to that extremity, [*Lord ſave us, or we periſh*] the *ſtream of proud waters* was immediately *dryed up*. Pſal. 119. 126. Iſa. 41. 2.

5. *Fifthly*, The *Gentleneſs of the Means.* We were not *ſaved, ſo as by fire*; our Redemption hath not been purchas'd by *fields of Blood*. Our *Glorious Deliverer* (under God) did not *cut* his way through

the Land by Violence, but found it *prepar'd* for him almoſt by Miracle. Our *Rumours of VVars* have prov'd *no more* than Rumours, and a *Sword not drawn*, hath obtain'd our *Peace*. We *heard* indeed the *ſound*
Jer. 4. 19. *of the Trumpet*, which *pained our bowels*, but we *felt* not thoſe more dreadful Weapons, which *devour fleſh*. If Deliverance had come, we might have ſuſpected, that ſad Deſolations would have gone before it; as
Num. 24. 23. *Balaam* ſaid, *Alas, who ſhall live when God doth this!* Our *ſongs* of Praiſe might have been *drown'd* with the *cryes* of the Widow, and the Fatherleſs; multitudes were *ready to be offer'd* in the Service of this Cauſe, who now (like *Iſaac*) are preſerv'd, and we enjoy the Comfort of their Lives and our own together. We ſhould have been glad, though God had come in a *VVhirlwind*, or an *Earthquake*, but this Diſpenſation
1. Kings 19. 12. hath been like the Prophet *Elijah's ſtill ſmall voice*, or
Iſa. 8. 6. like the *waters of Shiloh*, which *went ſoftly*. God hath eminently ſhewn himſelf herein, and given us the moſt marvellous Salvation upon the *cheapeſt* terms, that ever any People in the World had: We are not *rais'd* to it upon the *Graves* of our Friends, or the *Ruines* of our Houſes, but we have all that we had before *untouch'd*, and yet that which was wanted is *given in*. So that if we could formerly complain of God's
Pſal. 44. 12. *ſelling his people for nought*, it is as true now, that we
Iſa. 52. 3. have been *redeemed without Money*.

III. The *Third* thing which I undertook, is to open, What *Reaſons* and Grounds there are in all this, for *Admiration*; Or, how it does appear, that Gods defeating of our Enemies, and working for us, ſo as he hath done, does *really call for* it. Becauſe thus much is

is implyed in the *manner of ſpeech* here, [*It ſhall be ſaid, What* &c.] the ſtarting of the Queſtion, is a note of Wonder. Four Grounds of it may be alledged in our Caſe.

1. *Firſt*, We have reaſon to *Admire*, that when God could fetch no Argument from us, he ſhould draw one from himſelf, and *work for his own Names ſake*; that God ſhould conſult his own Honour, and link it with our Welfare and Proſperity, when it was not poſſible that he ſhould ſhew any Favour to us *for our Righteouſneſs*. This was the Caſe of *Iſrael*, as is intimated by *Balaam* in this very Chapter, *He hath not beheld Iniquity in Jacob, nor ſeen perverſeneſs in Iſrael.* He does not ſay, that the people *had no ſin* but that God *would not behold it*; as the *Pſalmiſt* ſpeaks, *Thou haſt forgiven the iniquity of thy people, and covered all their ſin*: God was pleaſed to *caſt* their Tranſgreſſions *behind his back*, and *ſet* only their Miſeries *before his face*. So God hath dealt with *this Nation* too; he hath paſs'd by the Licentiouſneſs and Infidelity which he might have reveng'd, and though we have provok'd him *ſo much*, and truſted him *ſo little*, yet he hath ſaved *us* to glorifie *himſelf*. Indeed he hath been more Gracious to us, than *Chriſt* was to his *own Countrey*, for he hath *done his mighty works among us, notwithſtanding our Unbelief.* Surely, if it was *Jacobs* Motto, [Leſs than the leaſt of *all* Gods Mercies] we muſt needs be infinitely leſs than *ſo great* a Mercy.

Ezek. 20. 9.

ver. 21.

Pſal. 85. 2.

Mat. 13. 58.

2. *Secondly*, We have cauſe to *Admire*, that God ſhould make us the *Examples of Mercy* to thoſe that ſeem

ſeem much *fitter Objects* of it than our ſelves. Our Sins had made us a *Reproach*, and our Calamities a *ſcorn* to them that were round about us; and God might have made us a *warning*, and a *ſign* (like *Corah* and his Company heretofore to the *reſt* of the *Iſraelites.*) Other *Forreign* Churches might have bewail'd our Fall as the *Emblem* and *Forerunner* of their own, who are now ſtrengthened and encouraged by our Recovery. How is it, that we can return ſuch a chearful *Anſwer to the Meſſengers of the Nations*, who might rather have been the *Patterns* of Deliverance to us, than we to them? How is it, that we whoſe Burdens (if compared with others) have been *Lighteſt*, ſhould be eaſed *firſt*? That God ſhould *begin* with this Kingdom in a way of Mercy, which hath *fallen ſhort* of ſo many in the World, in reſpect of its ſhare in Judgement? It does not become us to ſay, or think, that They who are *continued longer* in the Fire, are *greater ſinners* than our ſelves, becauſe we are pull'd out *before* them; or that they partake leſs of *the Anointing*, and are leſs Holy and appropriated to God, becauſe their *yoke* is not yet *deſtroyed*; for the Difference which is made between them and us, is the Matter indeed of Thankful *Rejoycing*, but not of Carnal *Boaſting.*

Numb. 26. 10.

Iſa. 14. 32.

Iſa. 10. 27.

3. *Thirdly*, It ought to be *Admirable* in our Eyes, that God ſhould now make us the *Envy* of thoſe, whoſe *Contempt* we were ſo little a while ſince; perhaps I might add, that we are made in ſome meaſure their *Terrour* too, but 'tis enough to ſay that we are their Envy. The Proteſtants were lately a moſt

moſt *deſpiſed* Party, and trampled on at pleaſure; the *proud Leviathan* at *Rome* thought to have tumbled without Controul in our *Narrow Seas*; and his Abettors were ready to *ſet up their Banners* for ſigns of their Triumph over us. But God by a wonderful ſhifting of the Scene, and turning of the Tide, hath *tormented* them, with *ſending proſperity* to us; they may now vainly wiſh, if they will, *Oh that we were, as in months paſt!* and *repine* at that Tranquillity, which they have not the power to *diſturb*. God hath left them to *wither away* at the *new rooting* of the *Northern Hereſie* (as they term our Religion) which they were in hopes to *extirpate*; it is become their lot to *grieve* for our Deliverance, who were *making merry* not long ago in the thoughts of our Deſtruction; and all that they can do, is to *gnaſh with their teeth* (which is their Curſe in both Worlds) becauſe the *prey is taken out* of their mouths. With what joyful Tranſports ſhould we bleſs that God, who hath thus happily *turned things upſide down!* that whereas before, our National Order was *running* into Confuſion, our Confuſion now is *returning* into Order; and thoſe Enemies who have look'd upon us with a *barbarous pleaſure*, may now look with a *miſerable rage*. Pſal. 112. 10.

4. *Fourthly*, It is no ſmall ground of *Admiration*, that God ſhould reſcue ſo *vile* and *degenerate* a *people* by the hands of ſuch a *juſtly Renowned* Inſtrument. God hath *ſent us a Saviour, and a great one*, (as the Prophet ſpeaks) One not like the Noble *Cyrus* of old, but Superiour to him, for he *knew not* God, though he was *girded* by him; One not like the Iſa. 19. 20. chap. 45. 5.

King

Ezek. 29.19, 20. *King of Babylon*, to whom God promiſed the *wages* of a Temporal Reward, for *himſelf* and his *Army*; for the *ſervice* done at this time, hath been ſo clearly from another Principle, and with another Spirit, that I doubt not of Gods recompenſing it to him, with a *Throne* in Heaven, and an Incorruptible *Crown* of Glory. Let his *Enemies be Judges* (if their Tongues will confeſs what their Hearts know) whether he be not *worthy of double Honour*, beyond thoſe of his own rank; and let all men conſider, whether he do not deſerve our Praiſes *the more*, becauſe his Humility declines them *ſo much*. We are undoubtedly very *pure in our own Eyes*, if we imagine that too much to be ſaid of him, which was ſpoken by the people to 2 Sam. 18. 3. *David*, that he is *worth ten thouſand of us*; and therefore wonder, that ſuch a *Perſon* ſhould be expos'd and hazarded for our ſafety and preſervation. Wonder, that a man *wiſe as an Angel of God* ſhould be found out and ſtirr'd up by God to deliver a *Nation ſo void of Counſel*; and that One who is ſo great an *Ornament* and Credit to the Proteſtant Profeſſion, ſhould willingly offer himſelf for us, who were ſo notorious a *Scandal* and Diſgrace to it.

IV. The *Fourth* and laſt thing deſigned, was to make ſome more *Practical Improvement* of this, as may ſuit with *ſuch a Day*. There cannot be a more neceſſary or pertinent Enquiry after all that hath been hitherto ſaid, than What Influence and Operation it ſhould have upon Us? In Anſwer to this, I ſhall lay down the Six following *Directions*.

1. Firſt,

1. First, If it may be ſaid *according to this Time* (as well as in the Age, when *Balaam* liv'd) *What hath God wrought*, and how hath he defeated every *Divination* againſt the *Engliſh Iſrael*? Let it teach us *by Faith* to *deſpiſe* all the *future Attempts* of our Greateſt Adverſaries; Let us never forget theſe *late* appearances of God, ſo as to relapſe into our *former* diſtruſt. What *ſtrong Conſolation* will that *ſingle* Day in the number of our Months, (I mean, the *Fifth of November*) afford us, which hath brought forth *two* ſuch ſignal Mercies to this Sinful Kingdom! Seeing, that God hath ſo *fruſtrated the tokens of the Liars, and made the Diviners mad*, it can be little better than *madneſs in us* to be afraid of them again; for indeed nothing is more likely to bring back our *dangers* and Calamities upon us, than our own Unbelieving *fears*. Let us henceforward *eſteem their Iron as ſtraw, and their braſs as rotten wood*; and not regard their *curſing* of us *by their gods*, after *our own God* hath ſo eminently *bleſs'd* us. Inſtead of *hanging down our hands*, or *ſmiting our knees*, becauſe of their *Threatnings*, let the *Daughter of Sion ſhake her head* at them. In a word, let this Providence inſpire us with Courage to apply that Text once more to *Babylon*, *Stand now with thine enchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth, if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.* What *cannot* God work, who hath wrought *this*? What Day *ſo Evil*, wherein God is not *able to make us ſtand*, who hath *rais'd* us up out of ſuch a *low Eſtate*.

Iſa. 44. 25.

Job 41. 27.

Iſa. 47. 12.

2. Secondly, Let it be an effectual *Caution* to us, againſt *returning* to *Spiritual Egypt*, or the *uniting* of our ſelves to *their Aſſembly*. If after God hath
Ezra 9. 13, 14. *given us ſuch deliverance as this*, we ſhould *join in a new affinity with the people of thoſe Abominations*, we might very well expect, that he would be *angry with us, till he had quite conſumed us, ſo that there ſhould be no remnant, nor eſcaping*. Let none of our hands be ever uſed to *ſet up that Dagon* which is tumbled down, nor let that *Baal be kiſt with our mouths*, which God hath *aboliſhed*, and thrown into the dirt. Seeing *their ſorrows*, have been thus *mul-*
Pſal. 16. 4. *tiplyed, that haſtned after another God*, methinks it ſhould quicken us to reſolve (with *David*) that we will *not offer* their Sacrifices, nor *take up their names into our lips*. When God hath added ſuch a mighty and aſtoniſhing Revolution to back the Light and Evidence of his Word, they muſt be very *ſottiſh children* indeed who *lick up the vomit* of their *Reformed fore-fathers*. What a ſtrange infatuation muſt be upon us, if we ſhould ever conſent to receive, and *take in* again, what our Noble Anceſtors have *ſpew'd out*!

3. *Thirdly*, Let us not be *ſeduced* to *weaken* the Proteſtant Intereſt, and *uphold* the contrary, by unneceſſary and uncharitable *ſeparations* from our *holy Brethren*. Let our Union with all that come within the compaſs of *Jacob* and *Iſrael* be inviolably maintain'd; that every *differing Party* in the midſt of us may agree as well, as the *diſtinct Tribes* of the *Jewiſh Commonwealth*, or as the *various Members* of one *Natural*

Natural Body. God forbid, that we ſhould now break the Glorious Deſign of *Building up Sion*, by imitating the *diſtractions at Babel.* Let every one in his proper ſtation, be a *Counſellor of Peace*, and not create *joy among fallen Angels*, by *ſowing tares*, to make *another Harveſt* for our old Enemies. Surely, if we loſe the benefit of this great Deliverance, by the *framing* of new Diviſions, or the *reviving* of thoſe, which have begun to be extinct, we ſhall in the end periſh *unpityed* by God and Men. And therefore, as we would not *heal* that *deadly wound* which God hath given to the *Roman Beaſt*, let us not be found *worrying* any of the *Sheep* or *Lambs* of Chriſt, but upon all occaſions be willing to *gather them with our Arms*, and *carry them in our Boſomes.* How evidently ſhall we *undo* all that hath been done, if we ſhould go to *act* over that Bloody *Tragedy*, (which was *played* before *Abner* and *Joab*) of *every one catching his fellow by the head, and thruſting his ſword into his fellows ſide*! 2 Sam. 2. 16.

4. *Fourthly*, Let this *Good Work* of God perſwade us to *turn from our evil Works.* Let our Luſts fall under the ſame fate with our Enemies, and be *as wax melting before the fire*; that our *filth may be waſh'd away by a ſpirit of judgment and burning*, as they have been *ſwept away* by an *Hand* of Providence. Oh, that *by this the Iniquity of Jacob* might now at laſt *be purged*, and that what hath not been yet produc'd by our *juſt Afflictions*, might be the fruit of our *undeſerved Mercies*! What *rejoycing* would there be *in Heaven*, as well as *upon Earth*; if this *Nation* ſhould Iſa. 4. 4.

chap. 66. 8. be *born again*, as it hath been *born*, *in a day!* Or, if after God hath lifted us out of the *Duſt*, we were ſitting down in *pœnitential Aſhes*, from one end of the Land unto the other! How happy would it be, to ſee our *People Righteouſneſs*, as well as our *Exactors*, Obad. 17. and to ſee *Holineſs upon mount Sion* together with *Deliverance!* But if our *Leproſies cleave to us* ſtill, what can we look for, but that our *Walls* ſhould be totally *defac'd*, and our *Dwellings* finally *demoliſh'd?* Prov. 29. 1. For (as *Solomon* ſays of thoſe that are *often reproved*) they who being often deliver'd, *harden their necks*, *ſhall be ſuddenly deſtroyed, and that without remedy.*

5. *Fifthly*, Let us *Work with* God in our ſeveral Capacities and Spheres, and not by our private *murmurings* and *diſcontents* go about to *oppoſe him.* It was a ſhame to the *Iſraelites* heretofore, that they were ſo often *quarrelling* with God, and *chiding* with *Moſes*, when they were under the *beſt* Conduct and Government in the World. So it will be inexcuſable Unthankfulneſs in us, if we *open our mouths* againſt any part of this work which God hath wrought in our Dayes, or *withdraw our hands* from promoting it. Such as will do nothing to *work out*, and help forward, *their own ſalvation*, muſt be condemned by all Mankind, as a people *fit to be deſtroyed.* God ſeems now to put the Queſtion to us, as Chriſt did John 5. 6. to the *Impotent Man* at the Pool of *Bethesda*, *Will you be made whole?* But if we either *lye ſtill*, or are reſolved rather to *hinder* our Cure, than to *aſſiſt* it, we do in effect tell him, that *We will not*; and that Nation which is ſo fond of its diſeaſe, as to reject the

the *Balm*, and the *Phyſician*, deſerves to be ſtript of both for ever. *The things of our peace are now before our Eyes*; God grant that we may *know* them; and not let ſlip ſuch a *Day of Viſitation*, without improving it to thoſe bleſſed purpoſes, for which we do enjoy it.

6. *Laſtly*, Let us Apply our ſelves to God with *humble Requeſts*, that as he hath *Undertaken for us*, he would alſo *perfect that which concerns us*. Such an unlook'd for Diſpenſation of Providence does encourage us to *come boldly to the Throne of Grace*, to argue *from* the beginnings of Mercy, and plead *for* their Accompliſhment. We may now with an Holy Confidence deſire *the faſtening of that nail, which God hath given us* yet again *in his holy place*; and ſay with *David*, *Strengthen, oh Lord, that which thou haſt wrought for us*. *Supplication* may very well be joyn'd with *Thanksgiving*; and therefore, while we are *praiſing of* God for the Mercy which we have receiv'd, let us be alſo *praying to* him, that the Reſidue of it may be brought forth, and that *in this Mountain the Hand of the Lord may reſt, till* Antichriſt with all his Confederates are *trodden down by it, like ſtraw upon the Dunghill*.

Pſal. 68. 28.

Phil. 4. 6.

Iſa. 25. 10.

To Conclude, let us make it our daily Petition, that theſe Mighty Workings of God (as it is ſaid of the *Waters* in the Prophets Viſion) may *riſe higher and higher*, till at length they *ſwell into a River*, which our Enemies ſhall *never be able to paſs over*: Then

Ezek. 47. 3, 4, 5.

Hos. 6. 2. Then may We who have been thus Miraculously *Revived*, continue to *live in Gods sight*, and have a *Glorious Establishment* to confirm and secure our *Glorious Deliverance.*

THE END.

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The Spiritual Remembrancer: Or a brief Diſcourſe of thoſe who attend upon Preaching the Goſpel, by *Samuel Wells*, in *Octavo*.

A Renunciation of ſeveral Popiſh Doctrines, becauſe contrary to the Doctrine of Faith of the Church of *England*, by *R. R.* B. D. in *Octavo*.

Armatura Dei: Or a Preparation for ſuffering in an Evil Day; ſhewing how Chriſtians are to bear Suffering, and what Graces are requiſite thereunto; ſuited for all good Chriſtians in this preſent time, by *Eaward Polhil*, of *Burwaſh* in *Suſſex*, Eſq; in *Octavo*.

A Treatiſe of Divine Providence; Firſt, in general; ſecond in particular, as relating to the Church of God in the World, by that Eminent Miniſter of Chriſt, Mr. *Stephen Charnock*, B. D. ſometimes Fellow of *New Colledge* in *Oxon*, in *Octavo*.

The Evidence of things not ſeen: Or divers Spiritual and Philoſophical Diſcourſes concerning the State of Holy Men after Death, by that Eminently Learned Divine, *Moſes Amyraldus*, Tranſlated out of the *French* Tongue, by a Miniſter of the Church of *England*, in *Octavo*.

A Dialogue between a *Romiſh* Prieſt, and an *Engliſh* Proteſtant; wherein the Principal Points and Arguments of both Religions are truly propoſed, and fully examined, by *Matthew Pool*, Author of *Synopſis Criticorum*, in *Twelves*.

The School of Manners, or Rules for Childrens Behaviour: By the Author of the *Engliſh Exerciſe* for School-Boys, *&c.* in *Twelves*.

There is now in the *Preſs*, and will ſuddenly be publiſh'd, A Diſcourſe of Regeneration and Faith, by *Thomas Cole*, Miniſter of the Goſpel; preached at the Merchants Lecture in *Broadſtreet*, *London*.